ZIONS HERALD

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FROM COVER TO COVER

THE ISSUES FOR AMSTERDAM, a discussion of the approaching first Assembly of the World Council of Churches by the Rev. Robert S. Bilheimer, minister of Westminster Presbyterian Church, Cedar Manor, N. Y., and secretary of the U. S. Ecumenical Study Committee for the Amsterdam Assembly.

The Rev J. Edgar Skillington, minister of First Methodist Church in York, Penna., answers the question: WHAT IS A GENERAL CONFERENCE?

CHRISTIAN EDUCATION GIVES PRIZES TOO, says the Rev. Leon M. Adkins, minister of First Methodist Church, Schenectady, N. Y.

The Rev. Daniel A. Bennett, minister of the Methodist church in South Meriden, Conn., writes from experience on the problem of THE WALDENSIANS AND RELIGIOUS FREEDOM.

SHALL FREE AMERICA ADOPT CONSCRIPTION UNDER THE TITLE "UNIVERSAL MILITARY TRAINING?" asks Congressman Robert F. Rich, a prominent Methodist layman from Pennsylvania.

Plus LLOYD SCHEAR REPORTS FROM BIERUT.

READERS WRITE

When Are You 100?

I wish to call attention (I hope in no critical spirit) to what seems to me to be an error of fact in a prominently featured article on page 233 of the issue of March 10, 1948, headed in large type—"Minister's Son Honors Dad's 100th Birthday," which event, I think I am safe in assuming, marked the 100th anniversary of his father's birth.

When a man is born, that is his real birthday. When he is one year old it is not his first birthday, but his second, and all of his life the number of his birthday is one more than the years of his life. However in all of a rather long life, so far as I can recall, I have never seen the matter correctly stated in any printed article, so presumably it is hopeless to expect any change. However, I think it could be written "On Thursday last a large gathering at the home of Mr. John Smith celebrated the 100th anniversary of his birth," which would be the truth, and not an error, and make for a more accurate speech.

If I am in error please tell me how it is figured as his 100th birthday.

F. L. L. Hiller,
Washington, D. C.

A Trial Balloon

In view of the announcement by the Senate Armed Services Committee that hearings on UMT will be started March 17, it is *important* that letters go immediately to your senators and members of the SASC. Here is the latest news regarding this, so that you can encourage your friends to write or telephone also.

Former Secretary of State Byrnes' Saturday, March 13th speech asking armed intervention against Russia and the immediate passage of a Selective Service Act as well as compulsory military training, was a trial balloon. Despite his statement that he did not confer with Truman and Marshall on this, it is known in Washington circles that he did.

We urge immediate wires and letters from many persons to Senator Arthur Vandenberg, Senator Robert Taft and Speaker of the House, Joseph Martin protesting Byrnes' speech and urging no drafting of American youth. We suggest, instead, strengthening democracy throughout the world by adequate measures to promote economic recovery abroad and the return to a peacetime economy at home.

The issue of *Look* magazine which appeared on the newsstands Tuesday, March 16th, contains an excellent article against UMT by John Henry Martin, Former Consultant to the Joint Chiefs of Staff. I believe this will be the March 30 issue of *Look*.

This should be widely called to the attention of people who have been on the fence and also individuals should be encouraged to write their Congressmen about it.

(Mrs.) Alexander Stewart,
National Co-chairman,
Women's Comm. To Oppose Conscription.

Are We Uneasy?

Today, as I walked down Boylston Street about 4:30, I heard a very official voice speaking over a public address system. The voice came from a police car which was cruising down the street, and it ordered "No parking on the outgoing side of Boylston Street from 4:30 to 6:30. There is absolutely no parking on the outgoing side of Boylston Street."

I have heard this admonition many times before, but only today did it start me thinking. As the car cruised down the street, people turned to watch it, and I think I detected something of both annoyance and uneasiness in their glances.

Parking laws are essential, certainly, a they need to be enforced. But that police c with the crisp, curt voice giving orders me to thinking. I tried to imagine what would be like to live in a country wh there wasn't just one car, on one street, t ing people what they could and couldn't but where there were cars on every str with government agents in them, watchi what you did, listening to what you s and arresting you for it, keeping track where you went and with whom you we and putting you in prison for the compa you kept. Life would be intolerable un such a regime. And yet millions of peo just like me are buckling under the he burden of the "mailed fist" way of life.

We in America are aware of the dang that beset us; but we are not fully awake the responsibility which is ours. In the li of all we know, how can we let the Pales Partition Plan hang fire so long? Why we dallying with the Marshall Plan? Are saving it as a "platform toy" for our pr dential candidates this year? Why is it the opponents of Universal Military Tr ing are fighting a losing battle? Why do sanction the mock trials of the Comm on Un-American Activities?

The "dope" we get in most of our pa has dulled our senses to the real and tr issues of the day. The ache of defeatism made us weary of the whole mess; but cannot afford to be weary! If we give and shrug our shoulders and close our we may wake up some gray morning to tune of machine-gun fire and the knoc of bayonets on our door.

(Mrs.) M. E. Goldm
Boston,

Religion On Its Own

"The decision of the United States Su Court in the Champaign, Ill., school says the *Christian Science Monitor*, " from being a blow at religion. Its ten is to put religious education where th responsibility for it belongs—in the and the church rather than in the sch

"There was a period in America w was supposed that men had to be ta provide meetinghouses, and compell law to go to church. Those were days established church or official religion, the Bill of Rights guaranteed freedom science and separation of church and

" . . . By taking religious instructi of the school building, if not out of the school curriculum, the court not only h warked the separation of church an where the New Jersey bus decision la seemed to weaken it, but has unde the responsibility of the family a churches to provide religious training out invoking the facilities and com of the public schools."—Reprinted fr March 12th *Evening Express*, Portla

Rare Treat For Boston

The District Conference planned for the hurches of the Boston District will be one f the most informative and inspirational neetings planned for sometime in this vicin-y. Highlighting the program which will be eld afternoon and evening at St. John's Church, Watertown, Mass. on Monday, Iarch 29th, will be an address by the Right Honorable Norman Makin, Australian Am-assador to the United States. Mr. Makin s a leading layman in the Methodist church n his native Australia and was a delegate rom his church to the Ecumenical Confer-nce of World Methodism held at Spring-eld, Mass. last fall. During his recent years n Washington, D. C., Mr. Makin has been a aithful member of the congregation at oundry Methodist Church.

The full program for the district meeting as been announced by the district superin-ndent, the Rev. Willard C. Arnold.

30—Reception to ministers' wives and daughters by Mrs. Willard C. Arnold in the church parlors, and a general reception for ministers and lay delegates in Fellow-ship Hall.

00—Devotional period. The Rev. Arthur L. Mansure in charge.

15—District business. The Rev. Henry E. Helms, secretary. Report of Committee on Qualifications of Local Preachers, the Rev. Arthur D. Stroud, chairman. Election of district boards and committees.

40—General Conference Symposium: "Gen-eral Conference Legislation I Hope To See Passed." "Regarding Jurisdictional and An-nual Conference Legislation and the Gen-eral Board of Missions." The Rev. Wil-liam Gunter.

5—"Regarding the Local Church—Matters Relating to Property and Finance." How-ard W. Selby.

0—"Regarding the Local Church—Local Committees and Lay Activities." James F. Farr.

5—"Regarding Woman's Activities in the Local Church, District, Annual Conference, and in the Church at Large." Mrs. How-ard M. LeSourd.

0—"Regarding the Functions of the Gen-eral Conference and Correlation of the Work of the General Boards." Dr. Daniel L. Marsh.

5—Recess.

)—Reservation supper served by the ladies of St. John's Church. Tickets are 99 cents. Reservations must be made with Mrs. Herbert Marsden, 11 Richards Rd., Water-town by Monday, March 22nd.

)—Meeting of charge lay leaders in the ladies' parlor with Boston District Lay Leader Roy I. MacArthur.

—District conference and laymen's rally. Address by Bishop Lewis O. Hartman: "So-cial and Religious Pronouncements the General Conference Should Pass."

5—Address by the Hon. Norman Makin.

What Is A General Conference?

J. EDGAR SKILLINGTON

The Methodist movement in America in its beginning was, except in the local congregations or classes, directed, managed or governed by the ministers alone. All of them, or as many as could, would meet at one place for conference. When their increased numbers and the geographical expansion of their work made this impracticable they had separate meetings for the several sections into which their territory and work most readily divided itself. The bishop attended all of these meetings, gave the preachers their appointments and reported to them what was done, planned, or proposed by the ministers in the other meetings. Through the bishop and by correspondence they continued to operate as one body but very unsatisfactorily, until they agreed to hold periodically a general conference composed of elected representatives from each of the sectional meetings that had come to be called annual conferences. Soon this General Conference settled down to meeting every four years and for each such meeting representatives were elected.

The authority and powers of the General Conference came gradually to be agreed upon as the necessities of the situation demanded. From the beginning it was understood that it had only such authority as the annual conferences, where all the preachers met, agreed it should have. There in the whole company of ministers rested all authority to govern the church. The General Conference exercised only such powers as they delegated to it. And so it continues to this day. Our constitution can be amended only by concurrent vote by two thirds majority of the General Conference and the members of all the annual conferences, of which there are now more than a hundred in the United States and many over-seas. Now, however, laymen in equal numbers with the ministers are members of the annual conference and the General Conference and all of the other units of organization and government in the church. This came about gradually, as indeed did our whole system of government. It is the product of an evolutionary process.

Our General Conference may be said to be in general terms to our church what the Congress of the United States is to the nation, though not bicameral in character as is the Congress. Our Council of Bishops is the executive arm of our government and our Judicial Council, whose members are elected by the General Conference, our supreme court. Striking as this correspondence appears to be, I think it is not the result of purposeful imitation, and of course it is not exact or complete, as it could not be. Our annual conferences in the church correspond to the states of the union in the national government, though the authority of our General Conference over the annual conferences far surpasses that of the federal Congress over the states. But it is to be remembered that it is a delegated authority and can be further limited or modified as the annual conference may determine, for the annual conferences elect the members of the General Conference and thus can control the process of amending the constitution entirely if determined to do so.

The General Conference by legislative enactment has created many agencies of the church, boards, commissions, etc., and they are all responsible to the General Conference directly or indirectly. Our Council of Bishops has no such authority over them as the executive branch of our national government has over the agencies of that government. The General Conference does not elect the bishops but does determine the number to be elected by the jurisdictional and central conferences, and legislates with regard to their support and their duties, under limitations imposed by the constitution. It also legislates for all

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The Issues For Amsterdam

ROBERT S. BILHEIMER

Next summer, in August, 450 people will gather together in Amsterdam, Holland. They will represent 134 churches. Many persons who are qualified to know, feel that this meeting in Amsterdam will be one of the most important events in the history of the mighty Christian church. Surely the bare facts of the meeting will not call for such an opinion. The meeting is small, it will not vote huge sums of money; it will make no political rearrangements; it may to many seem relevant to the great issues which plague mankind. Yet the judgment is justified, for if God has His way with this first Assembly of the World Council of Churches, vast parts of the Christian church in the world will be renewed and unified.

One of the powerful contributing factors to the effectiveness of the Assembly is the process of preparatory study which has preceded it. Thirty-seven authors have been chosen, and four volumes have been prepared, but behind these facts stands a long period of intense consultation among the leading minds of the Protestant and Orthodox churches—a consultation which has clarified issues, brought persons closer together, and prepared a solid spiritual and intellectual foundation for genuine advance at the meeting of the Assembly at Amsterdam. This process has come to be known as that of ecumenical study: a kind of international school, carried on by conferences and correspondence, in which persons from different nations and churches advance a conviction, send it out in an article for criticism, and rewrite the original on the basis of constructive comments.

The ecumenical study leading up to the Assembly of the World Council of Churches has involved exactly this process, over a period of two years. Three meetings of leading Christian thinkers, drawn from different countries and churches, have been convened. First and second drafts, and in some cases third drafts, of the different chapters have been prepared, and subjected to the most intense criticism. In America alone, 500 people have been asked to comment, —laymen, clergy, educators, theologians, church executives alike, so that a representative cross section of opinion might be gained.

The whole is thus far more than an interchange among professional theologians. It represents a genuine meeting of minds, not always in agreement, indeed sometimes in the sharpest disagreement. It is part, and a fundamental part, of the painful process by which the disunity with which we are beset in the Body of Christ is fashioned out into a recognizable unity.

Moreover, the process has helped greatly to clarify issues, and in some cases to locate answers, on the great themes with which the Assembly will be dealing. The general subject of the meeting is "Man's Disorder and God's Design," and the theme of each volume is as follows:

The Universal Church in God's Design
God's Design and the Church's Witness
The Church and the Disorder of Society
The Church and International Affairs.

The first study — in which the participating Americans are Conrad Bergendoff, Clarence T. Craig, Bishop Angus Dun, Georgia Harkness, John A. Mackay, and H. Richard Niebuhr — goes directly to the Bible for the basis of our thinking about the church; and though different interpretations appear, it is agreed that our unity is to be found in the Biblical message concerning the church. Moreover, it is clear, especially through the remarkable chapter on new life in the church, that there will be no unity without a great rebirth in the

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On a Wide Circuit

W. W. Reid

Concerning Immortality

I once knew a pastor who sent a y child home crying from "confirmation when he said with finality, "Of course, you die, nothing remains of you exc memory among your friends. There after life." This child had only a short earlier lost a loved relative by death. taken that child—now mature—long to recover from that rude shock to e faith.

Let us waive the question as to the of this subject to a class in preparatory bership, and ask rather, "Can this mi —or anyone else—say dogmatically, is no life after this life'?" Does scien experience, or what we know of the un make possible a positive statement that of the body ends every trace of perso and spirit, and that difficult-to-define which makes man different from the m and the vegetable, yes, from the anim

The nineteenth century saw clash be religion and science. Science was narro dogmatic; so was the religion that "e science." Over-assertive science did n lieve in God as pictured by over-assert ligion. But it can be said that today r standing scientist will assert that there God; he may picture God differently the orthodox church picture, but at l reverently.

Even Darwin, against whom the battled, said, "If we consider the whol verse, the mind refuses to look at it outcome of chance." More recently, sor Haldane wrote, "Nature is nothi a manifestation of God." While the astronomer, Sir James Jeans asserts, "Th verse begins to look more like a great t than like a great machine. Mind no appears as an accidental intruder in realm of matter."

Nor will the modern scientist, even called agnostic, deny possibility of an life for man. He will go no further negative side than did Thomas H. in writing to Charles Kingsley, "I deny nor affirm the immortality of m

Many scientists, though they canno onstrate it in the laboratory, believe i life after this life. They can neither strate nor comprehend any absolute ning" to anything, nor any "ending And if no end to matter, why any spirit? Physicists have long told us no such thing as "annihilation" of m it is merely changed in form. For the destruction of the atom seemed co seemed annihilation; now we are te rather that matter is "converted into of radiation"—somewhere, somehow ries on."

Scientists, as they search and pr faced by newer and wider problems

ning may be revealed tomorrow," they say. 'hey can neither affirm nor deny anything absolutely." With Jeans, they are quite ready to say there is "a growing conviction that the ltimate realities of the universe are at present beyond the reach of science, and may be -and probably are—forever beyond the com-ehension of the human mind.

Perhaps we have placed too much reliance on science—now baffled science. We have anted to prove our religion by it, to throw it what it could not prove. But laboratory ience acknowledges its limitations!

Too, we have forgotten the path of human ogress. The philosopher, the poet, the seer ve always preceded the scientist in arriving the great truths discovered through the nturies. Every scientific truth has been "re-aled" to man before it was proven in the oratory. "Laws" and "theories" have been mulated long before proven—often formu-ed in one age and proven in another.

And so, not too much helped by scientists, urn to the philosophers and poets and re-ious leaders. Jesus, someone says, never gued about life to come; he believed in one e knew there was one. And we find be-f and faith in life to come in Socrates, and to, and Fiske, and Tennyson, and Brown-, and Whittier, and Fosdick, to name but ew. They cannot blueprint the hereafter; mind and spirit are convinced of it.

What minister can go beyond this testi-ny and dogmatically say, "There is no life r this life."

dio Award

a new radio award, exclusively for New gland stations, was announced at the Bos-University Founders' Day banquet Fri-, March 12th. The Hon. Charles Francis ms, chairman of the executive committee the university's Board of Trustees, and iding officer, said that the citations which be known as the "Boston University-iel L. Marsh Awards," will be open in classifications to "the New England o station which best exemplifies the dem-tic spirit in America by its emphasis upon an relations, intergroup understanding, munity growth and progress, and the ation of the moral tone of the commun-through the program policies it initi-" Awards will be given on that basis in ollowing classifications:

To New England stations of 5,000 watts er.

(a.) To New England major network d or affiliated stations of 1000 watts.

(b.) To New England independent sta-of 1000 watts.

a.) To New England major network d or affiliated stations of less than 1000

(b.) To New England independent sta-of less than 1000 watts.

Lloyd Schear Reports From Bierut

Syria and Lebanon, two countries carved from the Ottoman Empire at the close of World War I, were under the domination of the French from 1920 until 1944. That country has left its language, political customs and other cultural marks here. However, the independence of these countries is pretty secure now, and recent events have intensified the nationalistic spirit.

Being Arab countries, they associate in the councils of the Higher Arab Committee which is determined to forestall the establishment of an independent Jewish state in Palestine. There is an undercurrent of unrest and dissatisfaction with things foreign, and particularly things American, since people here regard America as the leading power which has brought about the decision in the United Nations Organization to set up a division of Palestine.

America is fast losing her prestige in these two countries because of her apparent favor of the Jewish desire for the establishment of a Jewish homeland. There is a strong feeling to withhold exports to America and to refuse the purchase of goods from her. Oil, the inflammable powder keg in this part of the world, is the main item of export, and some sources have indicated that this would be stopped in the event of the partitioning of Palestine. American goods are even now said to be piling up on the docks here.

Bierut is one of the main port cities through which supplies pass into the interior and vice versa. The astute merchants have become wealthy by their trading, not only through this port, but by their buying and selling of supplies in all parts of the world. The story has come to me that a flood of American toothbrushes on the Netherlands market sometime ago was due, not to the Dutch importers there, but to the fact that a merchant here buying in America, discovered that these items could be disposed of at a profit in Holland and thus sold them there. The merchants have a long tradition of shrewdness, reflecting the ability of the Phoenician traders who were active as far back as Bible times.

Wealth is acquired also by the ownership of land, often held by families for a number of generations. A large part of the land in Palestine, recently acquired by the Jews for their settlements, has been purchased from Lebanese owners, and of course at a handsome price. Often the owners may never see or visit the land he owns; he is aware of the income from it and does not concern himself beyond that narrow interest.

Peasants living in villages are the tillers of the soil. Their families have done this for years; the children follow in the footsteps of the parents. Little education is possible, since all must give their time in the fields. Illiteracy is high and the spirit of independence is strong. Questions as to the likelihood that the left wing political and economic doctrine would appeal to these depressed classes were answered by the comment that several barriers prevent this possibility.

There are three primary reasons for this: first, there is the psychology of the peasant to be independent and indifferent to any political theory which would regulate his life beyond his willingness to join with others in the type of communal living which he now enjoys. Secondly, there is a natural opposition to the atheism which materialistic doctrines foster. The people living in these nations are Christians and Moslems, both opposed to atheism.

Thirdly, the reason for the social doctrines of the left wing not making any progress is the lack of education and literacy among the great mass of peasants. Lebanon, the smaller of the two countries, has had a comparatively long period of educational development and probably has the highest literacy rate of any country in the Middle East. But even at that, the leftist doctrines have made

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Easter Day

Materialism assumes that death is final. Products and profits are always valued in terms of how long they will live. Fatalism assumes that all things end when one's "number is up." Materialism has found political expression in communism and in fascism; fatalism has found new expression in a post-war fad called existentialism. All too many of us are being caught in the web of these two major forces of thought and action.

Easter Day is a direct denial of the popular trends which have been mentioned. Its traditional message is that death ends nothing and it outlaws materialism and fatalism as thoroughly as oil and water refuse to be mixed. Easter demonstrates that matter can be changed, but not destroyed; it insists that values are eternal and never confined to expediency. The idea of a resurrection implies change and enlargement.

Jesus' greatest work was not prior to the cross, but was and is that which has gone on since "In His Name." The work of Jesus was in Palestine while he walked among men; His mission has been to an ever-enlarging world since Easter Day.

Easter stands in direct contradiction to those who insist that might makes right; it pierces iron curtains, it establishes the fact of immortality. Easter says "no" to the militarist who seeks to impose himself on l it cries out, "Oh death, where is thy sting, oh gra where is thy victory!" Easter defies the hard crust a frozen surface and pushes through like early spr grass to demonstrate the power of eternal value o the temporary frustrations erected by a material wo

Easter defies men and nations who would ensl the children of God. It puts man above state; it clares that man cannot be bought at any price; it clares that man's salvation is "purchased of God," affirms that no force is equal to the power of a hum soul alligned with God.

Easter is revolutionary for it speaks of a ma which most of the world seeks to deny. It is not least bit conventional because it is change; it is enc in its optimism because it does not bow to the trag of a cross. It looks upon war as an evil, yet tempo thwarting of the will of God. It observes that t segments of humanity indulging in economic im ialism are starving themselves; its patient and ag story waits for the prodigal sons to return to the prepared by the Father.

Easter is not a day in the calendar of the Chris it is the Christian's only hope for survival.

The President's Message

President Truman's speech, which was giver greatest kind of build-up before it was deliver Congress last week, turned out to be exactly everybody thought it would be. It was not ne anybody to be told that communism threatens d racy, nor was it news for Mr. Truman to say th wanted universal military training.

It was news, however, when he said that he w "temporary draft legislation" to be put into effec the compulsory military training program gaine ficient strength to accomplish a large conscripte tary force. It was news because Mr. Truman a supporters of universal military training have r mitted before that U.M.T. was a definite pea draft program. The opponents to U.M.T. hav saying that this was precisely why they were o to the bill.

Those who believe in the "you're another" calling approach to international problems pleased with Mr. Truman's speech. Those w lieve that the best way to overcome the threat c munism is to prove that democracy is better, w appointed in the President's statement. What

s will do with the Truman proposals, however, is nystery.

t is likely to assume that the European Recovery gram will be passed. We hope that it is passed. We e that the other two proposals of Mr. Truman l be promptly forgotten because they constitute a nplete negation of the very thing for which the rshall Plan was set up.

'he Marshall Plan has a firm military aspect that l protect the participating nations, and our memship in United Nations affords another safeguard inst military agression through the use of an interional police force. We do not need the kind of a itary dictatorship envisioned by President Truman. reover, if a large military force is needed in this ion, why has the War Department not made greatfforts to secure voluntary enlistments?

'his entire peacetime conscription program is a way life from which our nation could not withdraw e such power was in the hands of the military. It ıld lead to statism of the worst kind, and announce he world that democracy had been sidetracked in United States. This is not the time for us to emce totalitarianism in order to fight totalitarianism; is the time for a well-organized program of demtration of our fundamental belief in the dignity of n.

Where Were The Methodists?

'ast Friday the *New York Times* carried a front e story about the conversion of a Mr. Douglas A. le to the Roman Catholic Church. Mr. Hyde had n brought up as a Methodist and once intended become a missionary. He eventually joined the mmunist Party and became the news editor of the *don Daily Worker*. The *Times* story reports that activities of the communists in recent months have ned him against that party and after great personal e he went to see a Jesuit priest who was instrutal in converting him to the Roman Catholic urch.

is not a new story but it is still worthy of a front: two-column spread in the conservative *New York es*. It ought to arouse some ponderings on the part 'he Methodist Church, however, for here is a man has been lost first from the active membership, from the inactive membership, and finally from estantism. We are glad that he has found security he Catholic Church, but still wonder why some Protestant was not able to fill the role of the Jesuit priest in reinterpreting the religion of Jesus to Mr. Hyde.

Certainly there is one obvious reason why Protestantism failed in this instance, and that is our steadfast refusal to have orders of ministers especially trained to work with cases of this kind. Protestantism traditionally and with all too few exceptions views its ministry only in terms of the local parish.

The Methodist Church has nothing better to offer in its *Discipline* than "detached service" or the "supernumerary relationship." These terms in themselves almost constitute mental and spiritual hazzards, but the definitions of those relationships are woefully inadequate to meet the crying need for ministers who could do for Protestantism what Jesuits and Paulist fathers are doing for the Roman Catholic Church.

One of the memorials coming before the General Conference, when it meets here in Boston next month, will ask that the bishop of an area be allowed to appoint Methodist ministers to specialized tasks. We need to make our ministry available to organized labor, organized employers, prisons, psychiatric institutions, hospitals, welfare organizations, general evangelism, and a host of other areas of human endeavor. The world parish that John Wesley thought of has never been given adequate implementation in the narrow interpretation of the Christian ministry which we Methodists have developed.

May 15 Could Be Fatal

Unless United Nations implements its decision for the partitioning of Palestine and supplies a strong international police force to enforce its decision, May 15th could well be the beginning of World War III.

The Arab League threats to world security and world peace as demonstrated by their sabotaging of United Nations plus the British withdrawal from Palestine scheduled for May 15th makes it imperative that civilized human beings come to the rescue of the Palestine plan.

The legal division of United Nations has ruled that the Partition Plan for Palestine adopted by UN was completely legal. Right now the only blocks in the path to a just and immediate solution are the Arab League, the imperial interests of a few oil barons, and the appeasement mood which has affected our United States delegation to the UN. Time is running out and the time for Christian conscience to go into action is at hand!

Christian Education Gives Prizes Too

LEON M. ADKINS

Al hough this may be characterized as the prize-minded generation, there is nothing particularly new about the desire to win prizes. Early tales show Cain and Abel building altars and bringing produce in the attempt to win God's favor. When Paul challenged the Graeco-Roman world with the character and ethic of Jesus, the atmosphere was charged with laurels, trophies and wreaths of victory. On many occasions Paul included the prize-lingo in his letters to the churches. Oft-quoted is his declaration "Thanks be to God, who gives us the victory through our Lord Jesus Christ." Speaking of the discipline of competing athletes, he says "They do it to receive a perishable wreath, but we an imperishable." He writes with enthusiasm the philosophy and motivation of his own dynamic life, "I press on toward the goal for the prize of the upward call of God in Christ Jesus."

What Prizes Meant To Paul

If Christian education is the process by which we grow in the qualities of Jesus Christ, we have good Biblical precedent for believing that it has prizes to offer. But before we get too excited about collecting a lot of rewards to give, we need to evaluate some of the characteristics of this prize-idea. When Paul dealt with it, contestants were "fighting a fight" and athletes were "running a race." Carrying the thought over into his religious experience, he was careful always to make it clear that they were seeking a "perishable wreath, but we an imperishable." There was a real contrast in the nature of the prizes. Secular prizes of Paul's time bore no resemblance to the struggle which won them, and they were made of different stuff. The laurel wreath and the victor's crown for example, had nothing in their structure which even suggested the physical discipline of muscle and skill. "The prize of the upward call of God in Christ Jesus" was a fusion of contest and reward. The process and the prizes were inseparable as he himself testifies, "For me to live is Christ."

Our Prize-Happy Generation

The current contest intoxication finds us all rather prize-happy and not too critical in judgment of what's going on. Homemakers long for the prize of cleaner clothes for less soap and time and with the assurance that they will be longer lasting. Soap products are so nearly identical that each "does everything." Manufacturers, therefore, vie for public patronage by running contests and giving prizes that have no resemblance whatsoever to the product they sell. Movie theaters resort to free dishes and bank-nights to secure patrons when the "prize-quality" of the show is inadequate to draw them. In the Crusade emphasis upon the church school, we should be everlastingly grateful to the staff of our General Board of Education. Its consistent warning against commonly accepted contests and awards has encouraged thoughtful realism in many a church. Suggestions and guidance from the same source have strengthened the church in its school of Christ as it presses "on toward the upward call of God."

The Christian-Prize Idea

The prize-idea, therefore, is not brought up for ridicule or condemnation. Its prostitution is the cause of our concern. Many respond to the invitation to Church School with the question "What do I get out of it?" or "Why should I make the effort to study and attend a church school class?" When we are met with these rebuffs, do we have an answer that is convincing without being irritating? In Schenectady a local radio station presents a program called "Phoning

(Continued on page 284)

The Homemaker's Corner

Mrs. Harry A. Burnham

The Priceless Ingredient

In the city of Bagdad lived Hakeem Wise One, and many people went to for counsel, which he gave freely to all ing nothing in return.

There came to him a young man who spent much but got little, and said, "Te Wise One, what shall I do to receiv most for what I spend?"

Hakeem answered; "A thing th bought or sold has no value unless it tains that which cannot be bought or Look for the priceless ingredient."

"But what is the priceless ingred asked the young man.

Spoke then the Wise One: "My so Priceless Ingredient of every product market-place is the Honor and Integr him who makes it."

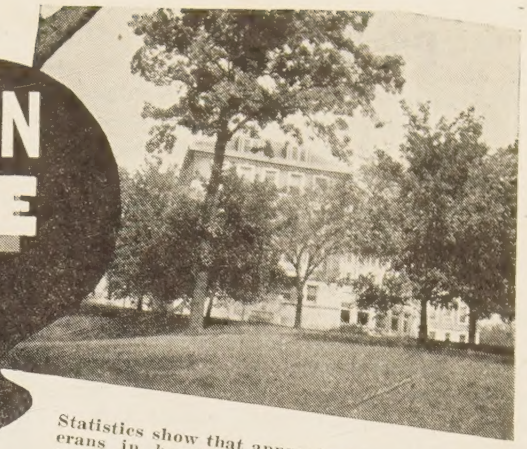
This applies to the homemaker of who stops at the market on her way from the club and buys a few cans o If she is wise she takes a little extr to read the labels on those cans, fo labels tell her the story of her purch picture of a large red tomato, an att cluster of string beans or a vine h heavy with "luscious June peas" may leading. Look for the grade mark, a cide whether the less expensive gra do just as well as grade A for your p If you are to serve tomatoes as a ve with your dinner, you will, of cours grade A, which will be nice whole to red and good flavor, but if you are g use them escalloped or cooked wit things the less expensive do just as

Federal food inspectors are worki stantly to protect us from inferior or ous foods. It may be interesting some visit the office of your nearest food and talk with someone there. He delighted to tell you many stories of way to read understandingly the l the cans you buy.

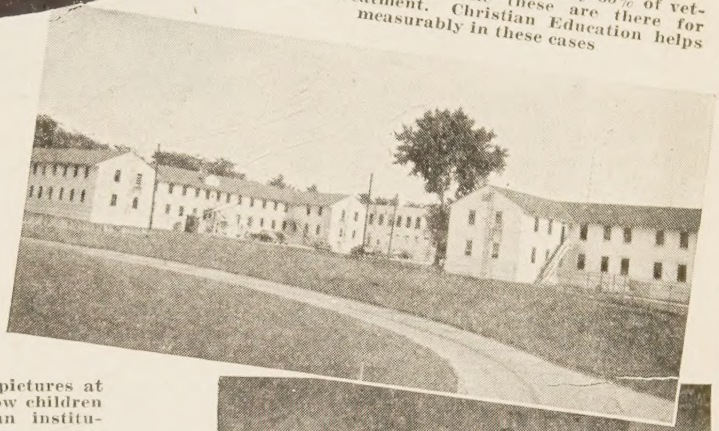
At the Easter sale of your church try an educational campaign at the fo For instance, buy a large and a sma some fruit juice. Have the prices p sight and measure the contents out i ses. It may be that the large can, not twice the price of the smaller be found to hold a good deal m twice as much. Have some recipes for the use of cheaper cuts of meat canned fruit and vegetables, as we usual ways of using the better gra haps a man from the food bureau able to come to the fair and de labels and how to understand the

Writing to the Pure Food Bureau ington, D. C. will bring you a wea formation which will help you to family wisely and well.

CHRISTIAN EDUCATION can make LIFE *Joyous and Satisfying*



Statistics show that approximately 55% of veterans in hospitals like these are there for mental treatment. Christian Education helps measurably in these cases



The three pictures at the left show children of Christian institutions where proper mental and physical development will build happiness in life

In a Methodist hospital, a Chaplain works in the field of psychiatry and mental health

Right, above: A church banquet helps make life joyous and satisfying for young adults by furnishing this means of Christian sociability

Left: A social hour of folk games following the church banquet is wholesome fun

Right: Christian institutions also keep alive the spirit of happiness for those in life's later years

Hospital Photos by Wesley Memorial Hospital, Chicago; Others by Earle H. MacLeod

PERSONS

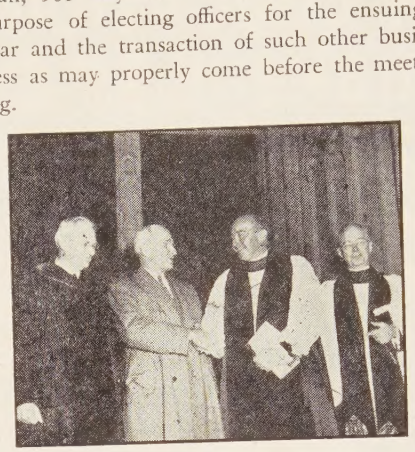
The committee assigning speakers for General Conference Sunday, May 2nd, has placed approximately 200 speakers in Greater Boston pulpits, both in Methodist and other denominations. The committee is still able to accept a few more applications for speakers. Write to Committee on Pulpit Assignments, General Conference Office, 5flr, 581 Boylston St., Boston.

The Accepted Supply Pastors' Committee of the New England Conference will meet April 6th at 1.30 p. m. in the parlors of the School of Theology, 72 Mt. Vernon St., Boston. Persons desiring listing as accepted supply pastors may obtain applications from the Rev. F. G. Potter, Sec., 19 Cottage St., Cambridge, Mass. Students with conference relationship will be listed upon written request. Others desiring listing for the first time should meet with the committee. The committee will also meet at the annual conference session.

Bishop J. W. E. Sommer, resident in the Frankfurt-on-Main, Germany, Area of The Methodist Church, has just completed a tour of New England churches and visited ZIONS HERALD and Boston University School of Theology. On March 10th Bishop Sommer was elected vice-president of the newly formed Cooperative Fellowship of Christian Churches of Germany. Dr. Martin Niemoeller is president of this organization which seeks to unite German Protestantism into what compares with our Federal Council of the Churches of Christ in America. Bishop Sommer's headquarters, until he comes to Boston for the General Conference, will be at the Board of Missions of The Methodist Church, 150 Fifth Ave., New York 11, N.Y.

The third conference on Christian vocations, "Christ Calling Youth For Christian Careers," will be held from Thursday, April 1st, through Saturday, April 3rd, on the south campus of Baldwin-Wallace College in Berea, Ohio. This conference is sponsored by the Methodist Youth Fellowship, the Board of Education of the North-East Ohio Conference, and Baldwin-Wallace College, and will bring together many outstanding Methodists. Among these are such well-known leaders as Dr. Harold Ehrensperger, editor of *Motive;* Dr. Olin Oeschger, personnel director of the Board of Hospitals and Homes of The Methodist Church; Miss Katherine Bieri, secretary of missionary personnel of the Board of Missions; Dr. Robert J. Taylor, professor of religious education at the Boston University School of Theology; Dr. Hazen G. Werner, professor of practical theology at Drew University; and Dr. H. J. Smith, professor of psychology, and vice-president of Baldwin-Wallace College. Chairman of the Conference is Dr. William E. Kerstetter, professor of philosophy at Baldwin-Wallace.

The Annual Meeting of the New England Deaconess Association will be held Wednesday, March 24, 1948, at 1:30 p.m. in Wesleyan Hall, 581 Boylston Street, Boston, for the purpose of electing officers for the ensuing year and the transaction of such other business as may properly come before the meeting.



RNS Photo

WASHINGTON, D. C. — President Truman is shown with a group of clergymen at a meeting here in the National Cathedral to discuss the European Recovery Program in its relationship to Christian concepts and commitments. The meeting, sponsored by the Federal Council of Churches in cooperation with the Washington Federation of Churches, was attended by high government and church leaders. Left to right: Dr. John S. Stamm, vice-president of the Federal Council of Churches and Bishop of the Evangelical United Brethren Church, President Truman, The Rt. Rev. Angus Dun, Episcopal Bishop of Washington, and Dr. John W. Suter, Dean of Washington Cathedral.

The Rev. Henry W. Bock minister of the Church of the Redeemer in Swampscott, Mass., since 1946, having indicated his desire to be released from that pastorate as of April 1, 1948, and to be granted the supernumerary relation at the coming session of the New England Conference, Bishop Lewis O. Hartman has appointed the Rev. Richard T. Broeg as Mr. Bock's successor at Swampscott. Mr. Broeg, who has served the First Methodist Church at Arlington Heights, Mass., for the last eighteen years, will assume his duties April 1st.

In a surprise presentation, Mr. G. Arthur Horn, Boston University alumnus and president and treasurer of Horn Brothers Inc., 50-year-old building contractors of 23 Miner Street, Boston, handed to the Rev. Howard P. Kellett, Shaw House Council Chairman, a scholarship to Boston University for $400 to be awarded a Shaw House boy of the Negro race "who shows outstanding character, ability, and qualities of leadership, and who merits the privilege of an advanced education." The scholarship, given by Mr. Horn, a member of St. Mark's Methodist Church, Brookline, Mass., will be available to a Shaw House boy, now a high school senior, who would enroll next September in Boston University as a freshman.

The Manchester broadcast on "P Protestantism," delivered by Bishop G. ley Oxnam and reprinted in the pas issues of ZIONS HERALD, has been pr in pamphlet form. It is now available cents a copy, or five cents in lots of more. These pamphlets may be obtai writing to Bishop G. Bromley Oxna Fifth Avenue, New York 11, N. Y.

A meeting of the Boston District mittee on Qualifications for Local Pr will be held on Thursday, March 2 10:00 a. m., at Boston University Sc Theology. All persons wishing to me committee should be present at that

James Geoffrey, son of the Rev. a Harrison Davis of New York's C Memorial Methodist Church, was on Sunday, March 14th, by Mrs. Davi er, Dean Walter G. Muelder of the University School of Theology. Wh ing in New York, Dr. Muelder prea Sunday sermon at Mr. Davis' church subject, "The Cross and Man's R tion With God."

Fifty-four churches in the Worcest cil of Churches participated on Sund ing, March 14th, in the third annu Protestant Men's Communion Ser breakfast. The 2142 laymen and gathered together at 7:00 a. m. in th Methodist Church auditorium for ment of Holy Communion, which w by sixty-two ministers from Worc Worcester County. Parts of the co service were read by nine minister ing the service, the large congregati from the church to the Auditori breakfast was served. Carter C. Hi eral chairman of the laymen's introduced Judge Carl E. Wahl main speaker at the breakfast wh a message on "Gentlemen of the Dr. George A. Fallon, pastor Methodist Church, also addressed gathering.

Dr. Charles M. Laymon, profess ture and history of the Bible at lege since 1943 was elected dean lege at the annual meeting of t Trustees this week. Dr. Laymon i of Ohio Wesleyan University and S.T.B. and Th.D. degrees from versity. He also studied at Harva College, Edinburgh, Scotland. B to Scarritt, Dr. Laymon taught a leyan University and Union Coll ville, Kentucky. He is the autho "Great Prayers of the Bible" w used as a study book by Metho Societies throughout the Unite Laymon will assume the dean' ties at the beginning of the Sp

he Rev. Archey D. Ball of the class of , B. U. School of Theology, was retired he church rule four years ago. However, has continued in churches, and is now pleting his second year as pastor of East- Terrace Methodist Church in Paterson, J. He was requested by the ministers e to give Lenten addresses, and is giving ries of six on "Power to Live." Mr. and Ball have three children and four grand- dren. Their son, Theodore, is director of nce with OMGUS, Berlin, Germany; ert, a second son, is with the American ncil of Education in Washington, D. C. is also director of the special Social Se- ty Commission of the U. S. Senate.

idents In Worcester

udents from many colleges all over New land will meet at the Wesley Methodist rch in Worcester, Mass., April 9, 10, and , for the annual Spring Conference of New England Methodist Student Move- t.

he theme of the 1948 conference is, istianity's Challenge on the Campus." Harold A. Ehrensperger, editorial sec- y of the National Methodist Student ement, and editor of *Motive,* is to be the note speaker for the conference. Dr. nsperger has recently returned from a around the world.

n organ recital by Miss Mary Crowley Cambridge, Mass., will be open to the ic. Miss Crowley plays at the Germanic um, Cambridge, Mass., on Sunday morn- in the absence of Dr. E. Power Biggs. students will hear Dr. Paulus Scharpff of kfurt, Germany at the banquet on Satur- night, Dr. Scharpff, who will attend the ral Conference of The Methodist ch, will bring contemporary news of an student life.

e discussion groups will meet twice on day, April 11th, to discuss problems g from college life. The discussion s and their leaders are: "Christian Voca- " Dr. M. O. Williams, Methodist Board issions; "Faith and Reason," Dr. Edgar ightman, Borden Parker Bowne Profes- Philosophy at Boston University; "Min- Relations," Dr. DeWitt C. Baldwin, Di- of Lisle Fellowship, Inc.; "Student cal Organizations," Dr. Luther Tucker, ary of Dwight Hall, Yale University; al Life on Campus," Dr. Peter Bertocci, sor of Philosophy at Boston University. Sunday morning there will be a service ly Communion for the students with hrensperger giving the meditation. Dr. e A. Fallon, pastor of the Wesley h, will preach at the Sunday morning ip service.

plication blanks for the conference and nation on the N.E.M.S.M. can be gotten the executive secretary, the Rev. George nnedy, 236 Bay State Road, Boston 15,

During Lent Bishop Fred Pierce Corson conducted preaching missions for the First Methodist Church in Minden, Louisianna, and for the Methodist churches of Jamestown, New York. He also preached on the Lenten program of the Methodist churches in Gloversville, Schenectady, Amsterdam and Troy, New York, and in the Union Protestant services in Scranton, Pennsylvania, and Trenton, New Jersey. During Holy Week he is the noonday preacher at Arch Street Church in Philadelphia.

Dr. Ralph E. Diffendorfer, executive secretary of the Division of Foreign Missions, at the recent annual meeting of the Foreign Missions Conference at Buck Hill Falls, Pennsylvania, was reelected chairman of the Committee of Reference and Counsel for a second term. He was also elected as the official delegate from the Foreign Missions Conference of North America to the Assembly of the World Council of Churches to be held in Amsterdam, Holland, August 23-September 4, 1948. In this capacity he will go to Amsterdam as a "consultant" in the delegation of the International Missionary Council.

Marshall, Dulles At Protestant Service

RNS Photo

WASHINGTON, D. C. — Secretary of State George C. Marshall, left, and John Foster Dulles, of the Department of International Justice and Goodwill of the Federal Council of Churches, pose with a choir boy of the National Cathedral here. High government and church leaders joined at the Cathedral in a worship service to discuss the European Recovery Program in its relationship to Christian concepts and commitments. The service was sponsored by the Federal Council of Churches in cooperation with the Washington Federation of Churches.

The Rev. George B. Gilbert, well known rural pastor, died at his home in Middletown, Conn., on February 20th. Mr. Gilbert, who had devoted his life to rural church activities, was chosen as the typical country preacher in 1939 in a survey conducted by the *Christian Herald* and *Harper's* magazine. His autobiography, "Forty Years a Country Preacher," was a best seller, and at one time he wrote a regular column for the *Rural New Yorker* magazine. Mr. Gilbert received his theological training at Hartford School of Pedagogy and Berkeley Divinity School. The full fifty years of his preaching career were spent in Middlesex County, Conn. Funeral services were held on Feb. 23rd at the Church of Holy Trinity in Middletown. The Rt. Rev. Walter H. Gray, bishop coadjutor, presided.

Behind Communist Line

Dr. Frank T. Cartwright, associate secretary for China on the staff of the Board of Missions of The Methodist Church, quotes an unnamed high-ranking Chinese Christian leader who has visited communist-controlled territory, as saying that there is "at least a good chance that Christian work can be carried on in Chinese territory" through volunteer missionaries and Chinese Christians.

Dr. A. E. Armstrong, missionary secretary of the United Church of Canada, has proposed to the Foreign Missions Conference of North America that there be organized an interchurch and international deputation to interview top communist leaders in China and offer a "helpful Christian mission," under suitable protection, in some communist-dominated areas in that nation; the mission to include efforts for medical service, agricultural reform, and the establishment of co-operatives. These are objectives for which the communists claim they also are working. The conference's China Committee is considering Dr. Armstrong's proposal.

New Methodist Church Dedicated

The new Methodist Community Church at Tice, Florida, was dedicated on Sunday, Feb. 29th, with the Rev. John G. Stradley, superintendent of the Lakeland District officiating, assisted by the pastor, the Rev. J. Arthur Edwards.

Mr. Edwards was, until recently, a member of the New England Southern Conference. Retiring last June, he and his wife moved to Florida; and finding themselves in Tice, where the only semblance to a church was a small club house, they set to work to organize a Methodist church there. In eight months they have succeeded in opening the Tice Methodist Community Church.

The building was formerly an army chapel at Buckingham Field, and was brought to its present location in two sections. The church bell which has an historic background was first used sixty years ago in the church at Arcadia, Fla. The exterior of the church is to be painted or shingled, and the grounds around the building will be appropriately landscaped.

At the evening service on Dedication Day, the sermon was preached by the Rev. Robert Weaver of Key West, who was one of the prime movers in the enterprise.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for April 4.

GOD IN A FOREIGN LAND. EZEKIEL 1:1-3; 3:2, 17-21

A Captive Missionary

Ezekiel was a Jewish priest who was taken to Babylon in the first Captivity (597 B. C.) The flower of the Jewish leaders and the best of the craftsmen, along with King Jehoiachin of Judah, were carried off by King Nebuchadnezzar. A little later in 586 B. C., in the second Captivity, Jerusalem fell and was burned, and most of the Jewish people were carried into exile.

Ezekiel locates himself for us in these words, "I was among the captives by the river of Chebar." The heavens opened and the prophet in exile saw visions of God. The message of God to Ezekiel was to speak to his own Jewish countrymen and tell them, "thus saith the Lord." To make Ezekiel more conscious of the importance of his message God said, "Son of man, I have made thee a watchman unto the house of Israel." He was made a watchman in the sense that he became responsible for warning his people of their fate.

God's call to Ezekiel to speak a message to the Jews in captivity is a very important event in Jewish history. It was a move toward making the religion of the Jews universal. Captivity had almost destroyed the Jewish faith in God. Judah had been so closely identified with God as His chosen nation that the fall of the nation carried down with it the people's faith in God. When God called Ezekiel to speak to his Jewish countrymen in exile He became once more the God of His people in exile. God was taken out of the nation's boundaries and made available to Jews in captivity. The Jews have maintained their religion, from that time on, without a nation. And true religion is always one without a country to confine it.

Ezekiel's Bitter Words of Prophecy

It takes raw courage to stand up in a church or on a street and tell people that doom is just around the corner. If the words of warning happen to be spoken in the name of the Lord by a preacher or anxious layman to wicked people, they are apt to resent the words. We want to hear soft, easy, pleasing and "constructive" messages. In our frantic efforts to maintain religious organizations with an expensive overhead, the false prophet carries a list of subjects which are "in the zone of disagreement." And he also has some folks in his organization with whom he says, "you just don't disagree." The end of all such timid and "yes, yes" prophecy is death to both people and false prophet.

It takes courage to tell sinners that sin is deadly and likely to lead to their death. But this is expected of the prophet or preacher. As long as it is directed toward some absent members of the congregation or toward remote sinners who are kept anonymous, the prophet can be reasonably sure of long tenure and safety among his flock. This, after all, is regarded as a preacher's business. Many people want a preacher who speaks out, not against personal sins, but in general principles, absolutes, and platitudes.

The bitter message of the prophet Ezekiel to his captive people was that they got into exile by committing sin as a nation. The nation fell because it had turned from its God. The people had worshipped false gods, and had relied for national existence upon foreign alliances, material wealth, and political power, instead of upon the God of their fathers. What a message a true prophet could bring to modern nations who are subsistuting power politics, tricky agreements, bombs, and national selfishness for spiritual strength. Such a prophet would not be stoned, but might, however, be "investigated" and called a *Red*.

Washington Diary

Samuel W. Irwin

February 1948

A city of nearly one million with vote is a contradiction in a democrac to date that's the status of Washington, The contest for home rule is now on in est. It is true that some vote by mail in home states; and some prefer to stay w a vote, for they are of those lofty from which appointments are made. are some with extra spunk, like the belligerent voteless League of Women who resent it all.

Perhaps in a democracy, where aren't too bad, people grow too doc progress, and even Christian people to lose that virtuous Wittenberg u protest. Well aware that one tenth population right here in D. C. has sub housing with no plumbing, that the saloons of one type or another, half a to some blocks, and pale-eyed wome like little whales up to blow, tur nostrils toward the ceiling pouring cigarette smoke, still no blast of C indignation stirs the District. There a Frances Willard in a million. The Rule Bill is just now closing a two hearing. There has been opposition f comfortable elements—the Board o (a little N.A.M.) would stall by ta other poll, would demand immedia sentation in Congress as a starter, w corporation attorney for the city a the measure would be unconstitutio der this bill a city council, a schoo brary board, elected by the people, vided, with a city manager appointe council. Major legislation is subje view by Congress.

The associate editor of the *W Post*, supporting the bill, testified th ty per cent of D. C. residents were rule over against the hodge-podg ment we have now." Dr. Paul president of American University, the core of the trouble, stated that tion of many people who earn th in D. C. but hold citizenship in eight states is this: "We aren't goi in a city dominated by Negroes (o the population is colored.)" Said lass. "That's the real issue, the re to our citizenship. We had though had been settled for all person naturalized in the United States to the jurisdiction thereof."

RODENT-RUNS AND LIGH

A robust democracy, like a he is quite able to protect itself f without or borings from within is of the essence. One year ago spokesman for a church diocese the Potomac, announced in blac that two thousand known subve

re at work in the key departments of the leral government. An aroused treasury ofial countered, "The father is talking ough his hat. We sift our employees as y come." In the loyalty probe, up to the ne of this writing, a little over one quarter the federal employees have been given the ts and about twenty-five have been subject doubt, according to one public statement; t a sort of post-war stampede, in general, inders on.

In the hysteria after World War I, states head of the War Emergency Division of Department of Justice of that period, 00 suspects were rounded up. Of these, 00 were arrested and brought to trial, but trials failed to spark; today no one quite alls what the alleged crimes were. Charles an Hughes was saying at that time, "Guilt personal and cannot be attributed to the lding of opinion."

Bill HR 4482 to bar un-American parties n the election ballot has been up for hear. I spent a morning session listening to soldier organizations which were testify. The Veterans of Foreign Wars (whose mbership totals about 125,000 for the two rs) had a representative who, though a le fearful of subversive elements, neverless desired the security of the Bill of ghts for all. With the American Legion it s a frontal attack determined to wipe out he enemy" forthwith. With some of these nesses the sound came faster than light. The afternoon session was given over to other side, and Communists were invited. e of these witnesses was asked by the hor of the bill under study, the unfortuce question, "Are you opposed to free enterse?" The answer was, "I didn't use the rds 'free enterprise' in my testimony at any e, but if you mean the right of big power-trusts to dominate the economic and so- life of the American people, I am against Second question, "Are you against the d of free enterprise that gives a man work, urity, and a house to live in?" Came the wer, "That's what I am fighting for, part which we haven't got." He then spread on the table before the committee a dozen bies of the Constitution of the Communist ty, a stroke of propaganda, I admit. On e one of the Constitution were these rds: "The Communist Pary defends the S. Constitution and its Bill of Rights and ompromisingly fights against racial, nal, and religious discrimination, against Crowism, anti-Semitism and all forms of avinism." True or false? Here was the ment to open the recesses to the light—the e to ask if there was any lapse between the fessions of a constitution and the acts of its nts. Face to face with one man who w, one who had been subversive by hear and who, on the other hand, might have ted the charges, the chairman closed the rings. It had all been abundantly fair but less.

The Waldensians And Religious Freedom

DANIEL A. BENNETT

The Waldensians, whose history goes back to the days of Peter Waldo (c. 1140-1217), their leader and founder, are probably the oldest Protestants in Italy and perhaps in the world. Notwithstanding their long life of hardships, of persecutions, underground activities and of unparalled suffering they have remained faithful to Christ and His Gospel. They are the beaconlight of Protestantism in Italy, indeed, the living witnesses of Our Lord.

One hundred years ago, on the 17th of February 1848, they obtained emancipation under King Charles Albert who stated that the Waldensians were allowed to enjoy all the rights both public and civic, to attend the universities of the state, and to pursue academic degrees. Since then the Waldensians have not been subjected to physical persecutions but they are still struggling to achieve freedom of worship. Not only the Waldensians but other Protestant groups in Italy are also faced by the same problem of religious liberty. There are some who think that the situation is more complex today than it was during the days of Mussolini. In Naples, for example, where I had the privilege of visiting the Rev. Arnaldo Garsaniga, a Methodist minister, I was told by one of his parishioners that after the Lateran treaties and Concordat, even though people did not have freedom of speech, at least they were tolerated in the realm of religion. He felt that after the war both England and America, even though they had relieved the Italian people and the world of Hitler and Mussolini, had not successfully brought religious freedom to the Italian people, one of the provisions included in the Atlantic Charter.

When I visited the Rev. Guido Comba, one of the leading Waldensian ministers in Rome, at his office in Via Quattro Novembre, I was brought under the same impression. He was very much concerned about the freedom of the Protestants in Italy. As head of the Council of Churches there, like many other Protestant leaders, he was greatly disturbed by the present situation and somehow bemoaned the somewhat better conditions enjoyed during the days of Mussolini. He felt that the future was very uncertain, and the religious conditions at present are very difficult. He was grateful for the compassionate ministry of service which the American Protestants have ministered to the Italian Protestants both in food and in clothing supplies, in package gifts, and even in cash remittances. He was hopeful that through the continued assistance both from America and from their Waldensian brethren in Switzerland, Protestantism will be able to carry on its work in spite of the many difficulties which are both the outcome of the past war and of the change in government, a government which has not yet found its way.

On the whole the problem of religious liberty is the current question among all the Waldensians and other religious minorities. During the past two years the Waldensian Board, whose central office is in Torre Pellice, has felt that it has gone through a most difficult political situation in endeavoring to obtain religious liberty for all. The reason for this is that today the political situation is in a chaotic state. There is no parliament, no law or order because the government is weak and it has no confidence in its own strength. Consequently the affairs of the country are very uncertain.

It is not possible, at present, to predict what the outcome of the Waldensians will be or that of other religious minorities. Dr. Elio Eynard of Tourin, both pastor and superintendent of the Waldensian Church in that district expressed a sense of optimism when he said: "In spite of the present situation and in spite of the hostile currents to the preaching of the Gospel of Jesus Christ, I am absolutely sure that the church of Jesus Christ cannot be stifled or paralized. The

Waldensian Church is not our own. It belongs to our Lord." The Waldensians feel justifiably that freedom to preach the Gospel is not a favor that they are asking from the state but an inalienable right of which no individual should ever be deprived. They wish to remind the state that they will continue to present religious liberty as a fundamental right of every person. The proclamation of this liberty will be one of the greatest services they can render to a state that truly wishes to be civilized. The Waldensians who have often been tormented by Roman Catholic priests at open-air meetings, both by direct demonstration or by rival preaching, feel that this threat to their freedom should be removed as soon as possible if serious complications are to be averted in the future. Not only this, but the clericalism of the Roman hierarchy has often intimidated the personnel of radio stations who have allowed time to Protestant preaching. Because of intimidation radio stations have been coerced to give to Protestant ministers the most undesirable radio hours. Every now and then priests in small communities have joined forces even with political parties, which at times have been anti-clerical, to discriminate against Protestant minorities.

The discrimination that goes deeper than this is that expressed by the present government headed by the "Democrazia Christiana." Dr. Pietrantonio Loffredo, the mayor of Orsara di Puglia and also a practising lawyer, a Protestant at heart, who in his earlier years studied at Torre Pellice, told me that discrimination against the Protestants is felt much more when the government, headed by De Gasperi, allows generous sums of money to repair the buildings which belong to the Roman Catholic Church. The Evangelicals resent this very much because, as citizens, they must all equally pay taxes to defray expenses used to repair the damages done by the war to *The One Church*..

In this situation can any one really say that in Italy, in Republican Italy, there exists religious liberty? Then he went on to say, "Articles Seven and Fourteen of the new Constitution are invisible chains, forged out of a new metal which offends the religious, the moral, the spiritual, and even the juridical spirit of the state." (Article Seven declares that the state and the Catholic Church are, each in its proper order, independent and sovereign.) Their connection is regulated by the Lateran Treaties. Whatever modification is made of these Treaties, bilaterally accepted, does not demand proceedings of constitutional revision.

Article Fourteen states that all have the right to profess liberally their own religious faith, both individually and socially, to propagate and to exercise it both in private or in public, provided they do not deal with principles or rituals contrary to the "Public Order" and the "Good Custom."

The Protestants who have examined two articles feel that there are several loopholes which deprive them of full religious liberty. Those who are more optimistic in their views hope that through good tactics and diplomacy they will save the situation. The Federal Council of Protestant Churches in Italy has from time to time appealed to the Italian government that the laws in regard to religious liberty be amended so that the religious minorities might be permitted a peaceful practice of their conviction without being molested at functions both private and public. A project of articles on religious freedom has been enacted since the last two years and brought to the attention of the enactors of the new Italian constitution with hope for recognition. These articles deal not only with religious liberty, but also with the principles of equality, civil rights, equal opportunities for education, and all the necessary constitutional guarantees.

Those who are affected more by the darker side of the picture, on the other hand, express openly their right to draw up their articles to be accepted as constitutionally important for the well being of the nation. This, they insist, must

Exempts Methodist Book Concern

PORTLAND, Ore. (RNS) A Portland c
judge has ruled that the Methodist Book
cern is a charitable corporation and th
net earnings are not subject to payme
excise tax to the state of Oregon.

The judge, Walter L. Tooze, has issu
order enjoining the state tax commission
collecting the tax.

The concern, an Ohio corporation,
adjunct of The Methodist Church. It op
a book supply store in Portland, sellin
ligious literature, church supplies and
secular material.

Under the rules and regulations of
Methodist Church, Judge Tooze pointe
its net earnings are placed in a fund
church and used to pay pensions to su
nuated and disabled ministers and to
widows and dependent minor childre

Judge Tooze said that of direct c
is the proposition that, unless the chu
self takes care of these disabled and
ministers who are without funds or es
care for themselves, they become a
charge to be cared for at public exp

"No higher policy could or does
than to give every encouragement
church and its works," the judge de
"Taking proper care of its ministers
church is one of the most important s
carrying out this policy."

It was contended by the state ta
mission that, inasmuch as the concer
earnings were finally paid to individu
exemption portion of the excise tax
apply to the operations of the concern

Indian Philosopher To Participate

The Church Peace Union announ
forthcoming visit to the United State
Sarvepalli Radhakrishnan, Chancellor
du University, Benares, India, who
ticipate in the World Conference fo
and Spiritual Support of the United
to be held at Town Hall, New Yo
June 16th to 18th.

Sir Radhakrishnan will remain
United States from the middle of Jur
middle of July. He will lecture in a
of university and college centers thr
the country. Sir Radhakrishnan is a
of Oxford University and was at
professor of Eastern religions and
Oxford. He has served as lecturer
parative religions at the University
cago. As one of the best known phi
and scholars of India, he has taught
dency College in Madras, at Mysor
sity, and Calcutta University. At pr
is chairman of the Indian delegatio
United Nations Educational, Scien
Cultural Organization.

The World Conference for M
Spiritual Support of the United N

:n transferred from its original date and : of November 13th to 17th in Boston to : new date of June 16th to 18th at Town ıll, New York City. Dr. Henry A. Atkin- ı and Dr. Carl Hermann Voss are the co- ectors of the Conference. From the major igions of the world, delegates are coming this Conference, believing that religion es provide an alternative to world chaos. ıey will consider how the forces of religion all nations can be mobilized into concerted ion to support the United Nations and its orts for the establishment of a peaceful, e world. Believing that in the great his- ic religions of the world lies a natural dy- mic and a source of spiritual strength the ıurch Peace Union has already enlisted as legates representatives of the great faiths the world: Christianity (Roman Catholic, otestant, and Eastern Orthodox), Judaism, nduism, Buddhism, Islamism, Confucian- ı, and Taoism.

wo Special Easter Programs

Easter observance will be marked this year two special programs on the radio series, 'he Greatest Story Ever Told." The wonder- l reception given last year's Easter Trilogy, the same program, as well as on the aristmas Cycle of plays which also received gh praise from listeners, religious and ed- ational leaders, encouraged the sponsor and e producer to make this year's Easter pro- ams even better than before.

The first of the two Easter programs, "The trayal and The Crucifixion," will be broad- t on Sunday, March 21, at the usual time the broadcast, 6:30 p.m. EST, over the 3C network. The second program will be en on Easter Sunday, March 28, and will "The Resurrection."

The first program dramatizes the Last Sup- r and the vigil in the Garden of Gethsem- e. followed by the judgment of Christ, ter's denial, and the crucifixion.

The Easter Sunday program dramatizes 'he Resurrection," and Christ's appearance the apostles and Thomas, the doubter.

Most recent of the many honors which ve come to this program, sponsored by the odyear Tire and Rubber Company as a blic service program without any commer- l announcements, is the top award of the ıtional Association of Public Relations uncil which gave Mr. Litchfield, chairman the board, an award for his company's onsorship of the program for having made e greatest contribution, during the past ır, through public relations, to the national lfare; and a citation from the National nference of Christians and Jews for the gram, "The Good Samaritan," the initial adcast of the series, "for contributions to derstanding and respect among American ple."

be done as soon as possible. But to do this is very difficult because there is no definite fixity in the Italian political situation of today. The new republic is in its infancy and the political parties in power, interested in their own security, have compromised with the powerful majority of the Roman Catholic Church by thus paralyzing the desires and hopes of the Protestants and other religious minorities. It is therefore necessary that the Federal Council of Protestant Churches in Italy continue to bring before the Italian government the minorities' declaration of freedom of conscience and of worship. Thus during the last few months, more than ever, this group has been preoccupied in influencing the new government with the hope that the fundamental principles of freedom of conscience and of worship be granted soon to all people. They have presented their claims through articles published in some principal daily papers and through conferences held at the various Waldensian centers in order to create right public opinion. Public demonstrations and placard-bearing have been witnessed in various large cities.

Of course, proclamations issued by the Roman Catholic Church to call the loyalty of the Italian majority to the Concordat have not been lacking. In this effort, however, the Church of Rome has not been very successful, because the Catholics are now divided among themselves. The Roman hierarchy can no longer claim the great population she once did. There are now too many nominal Catholics who think for themselves. Then there is the weak and maladjusted government which has brought about an agnostic and materialistic society, thus weakening the power of clericalism. Some very bitter invectives and satires have been launched against the Church of Rome. This anti-clericalism has been often opposed by the church through the means of censorship, but not with wide success.

While Rome is taking all the necessary steps to avert the preaching of the Gospel and to save its own life, the Waldensians are diligently pressing on with their evangelism and claiming their inalienable rights without ever taking any anti-Roman Catholic steps. They are thoughtful of all and their chief concern is in the triumph of Christ and His truth among men. What they are intensely asking from the government is one thing only, and that is that non-Catholics be allowed to enjoy the same measure of freedom which is extended to the Catholics.

The Centers of Protestant Studies founded in 1944 at Rome and in 1945 at Turin and Milan were organized with this purpose in view. A manifesto was issued to the Italian people within three days before the political election held on June 2. Many people with placards and banners marched through the principal streets of Rome. It was a few days after, in that same month, that the Federal Council of Evangelical Churches in Italy was organized. Its constitution bears the signatures of the leading thinkers of the Waldensian Church, the Wesleyan Methodist, the Methodist Episcopal, the Baptist, and the Independent Baptist of Spezia. This was the first step towards federation among the Protestants of Italy. It is hoped that full union of the Methodists and the Waldensians will soon come to pass as negotiations have already been attempted. Out of these negotations there may come about the United Protestant Church of Italy. There are many who believe strongly in the ecumenical movement.

For the moment one of the central aims of the Federal Council of Protestant Churches in Italy is to promote religious liberty and to protect before the authorities the inalienable rights of every citizen. This step has been taken courageously by the Council because the laws which were issued after 1929 brought Italy to a confessionalism more rigid than since the Emancipation of 1848. It is true, non-Catholics were "admitted" but this admission was dragged down to a

(Continued on page 284)

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John P. Kingsley, B.S., A.M., Ed.D. Montpelier, Vt.

Lloyd Schear Reports From Bierut

(Continued from page 269)

little headway. Communism has been banned, and the newspapers of that party have been made to cease publication.

The lack of left wing tendencies, however, does not mean that these political doctrines may not have some contribution to make to the political, social, and economic life of these nations in the future. It is not unlikely that as communism succeeds, if it does, in other countries of eastern Europe, these influences will be felt in this direction and the economic climate here affected.

Nations work out their own political and economic systems, but the moral influence of large nations is tremendous. Thus far, the western nations have been much more influential here than has Russia, for example. But natives, who have a strong sense of nationalism, have told me that America is throwing all of her years of prestige out of the window by espousing so strongly the Jewish desires in Palestine.

The immigration of Jews into Palestine, it has been pointed out, is coming largely from eastern Europe where left wing political theories enjoy a high prestige. Thus, some opposition to Jewish immigration and the establishment of a Jewish state, evidently is based on the political differences which the Arabs share with the Jews. The ideologies of these peoples are a point of conflict.

The other source of conflict is the strong Arab feeling that Palestine has been an Arab country through the centuries, even before the Jews claimed the great civilization of Bible times. The Jews have been looked on as a migratory group. Palestine was never their permanent home. They merely used it as a stopping place during a certain period in their history. Of course, the Zionist leaders have capitalized on the sentimental attachment of the Jews to Palestine, pointing out that this attachment makes the Jews unwilling to accept any other portion of the earth's surface where a Jewish state might be established.

The Arab says that already Palestine has absorbed too many Jews, and that other nations should be willing to open their doors to them.

The Arabs are unalterably opposed to the establishment of a Jewish state; they would evidently be as opposed to the formation of a Christian state, or any other kind of state in this Arab world. Its very existence would be a challenge to them and their way of life, and the Arabs feel that any foreign state would constitute a continuous threat to t

Lebanon, a nation rather evenly di between Christians and Moslems in po tion, has been a good example of the coo tion of two different religions who are by side in government and in every phase of living. Here, the president o republic is traditionally a Christian prime minister is a Moslem. Cabinet are allocated among the religious grou the country. In fact, representation in Chamber of Deputies is on the basis ligious faith. And the system seems to worked out pretty well, in the past. At ent, due to the Palestine situation, the of differences are more marked, but it be hoped that the example of past co tion among diverse religious peoples m fluence the inhabitants of Palestine to a satisfactory settlement of the problem o jorities and minorities there.

The Chamber of Deputies has fif members, each deputy representing people. Men over twenty-one years o are allowed to vote. Suffrage has not extended to the women. There seem t few faint stirrings in this direction, ho

In Turkey women are entitled to vo formants in Turkey have told me tha nation in some ways set the pattern for nations of the Arab world.

Since religious faith is a recognized for the selection of government offic Lebanon, it is worth while to review the leading religious groups.

Both among the Christians and th lems there are many groups. Splits ha curred and tradition has kept them sep Pan-Christian and pan-Moslem mov might be a positive step for greater but there is an inseparable barrier b these two groups of different religious It remains for prophetic souls to wor basis of common understanding, tak best from these and all religious fa unite all mankind on a minimum plat beliefs, if that be possible.

The largest Christian group here Maronites. The Greek Catholic and th churches, along with the Maronites, re Rome and are properly included as that church. However, they have cons independence, and their policies are ways in harmony with the customs Roman Church as it is known in th For example, the clergy of some groups marry, so I have been told.

The Greek Orthodox Church, properly known as the Eastern C Church, is another group, identified larger church, the headquarters of visited in Istanbul.

In the Moslem group there are thr inent divisions: the Shia, the Sunni, Druze, the divisions having com through theological controversies in The entire country is about evenly between Christian and Moslem.

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e Issues For Amsterdam

(Continued from page 268)

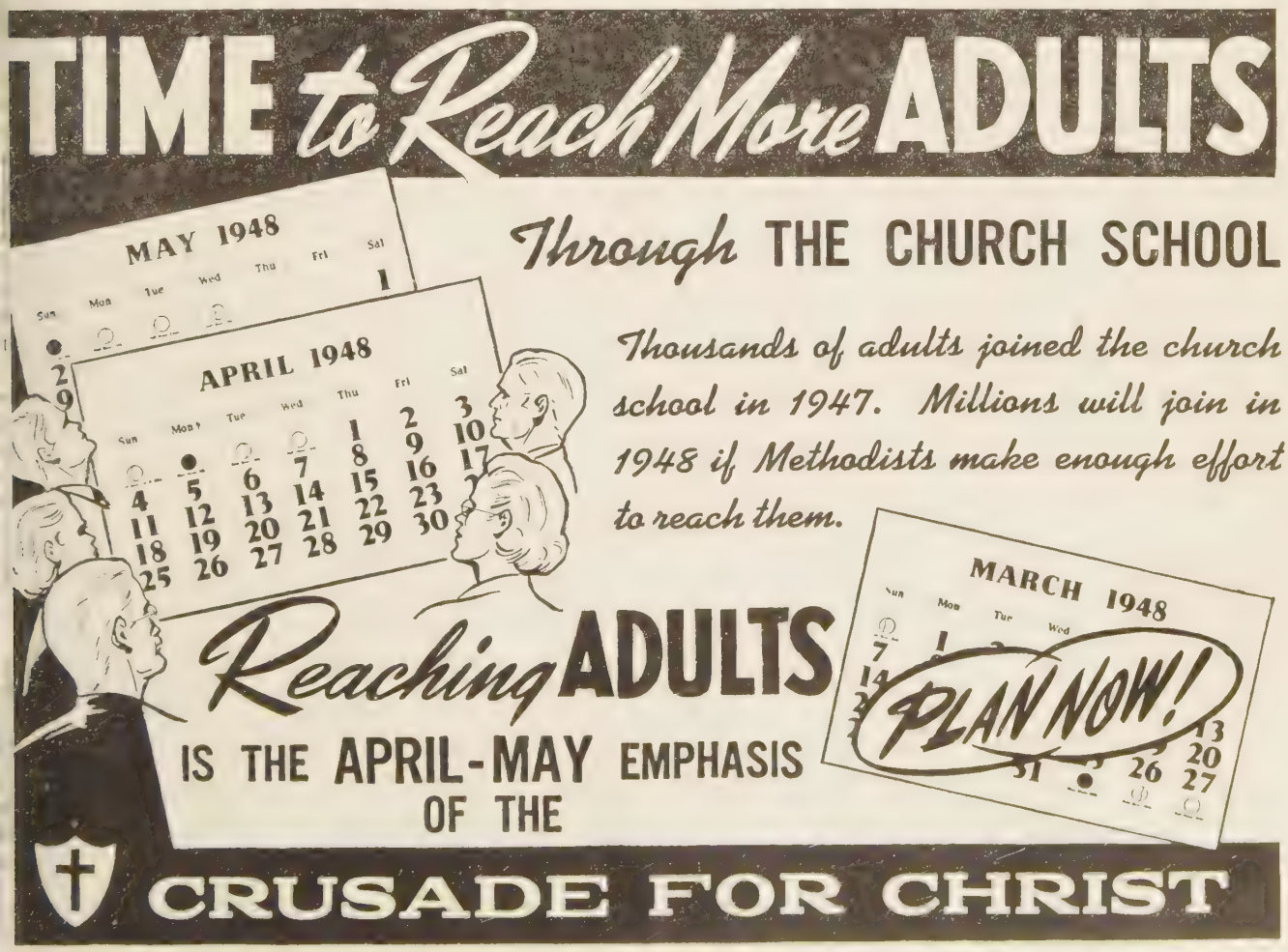
rch's life. Beyond this, the ecumenical ement, and its organizations, are treated rder to show their relationship to this wal and this unity.

the second volume, "God's Design and Church's Witness," the subject of the gelistic task of the church is viewed for first time on a comprehensive, world- basis. The unequivocal position of the is that evangelism, that is, the work of ging the Gospel to life in the hearts of the world over, is the first task of the ch. The commission is a representative in which the Americans are Robert S. eimer, Robert L. Calhoun, Walter M. ton and Kenneth S. Latourette, and there different views as to how this Gospel ld be started; but on the question of the gelistic duty of the Christian there is loubt. An impressive survey of effective gelism, it is at once encouraging and dis tening: there is universal evidence of the ger of people for faith in God, and in y places people are joining the church by sands. Yet there is still to be discovered ally significant 'break through" by the ch into the hardened secularism of our nor is there evidence that the church is able to stem the tide of spiritual disintegration in Western society which is so ably analysed in one of the chapters.

The third study of "The Church and the Disorder of Society" is concerned almost exclusively with the prime problem of western society, namely the need to achieve a constructive balance between freedom and order or control in a society which has become almost wholly mechanized. Two brilliant analyses, one particularly indicating the consensus which exists among Christian and secular thinkers alike, state the problem clearly. How may the Christian church contribute to the achievement of a truly responsible society, in which man is free, but in which the machine and all its benefits are controlled for the common good? A statement of the goal of Christians in this regard is followed by a statement of some of the strategies which may be followed by the church, the whole indicating the chief social issue which must continue to challenge the mind of the church until the key answer is found. Those participating in the commission from America are Reinhold Niebuhr, John C. Bennett, F. E. Johnson and Bishop William Scarlett.

The fourth study on "The Church and International Affairs" strikes at three points: the overwhelming tension between Russia and the United States: the fundamental importance of religious liberty, and the responsibility which the Church has for exerting its ministry of reconciliation within the struggle of international power politics. It is too early yet to indicate the way in which this volume will state the problem, or the recommendations which will stand out from it. More of the process of ecumenical study is needed: drafting, criticism from many nations, redrafting, before the volume is ready for publication. The forthright attack of leading lay people and clergy—from America John Foster Dulles, O. Frederick Nolde, Reinhold Niebuhr, Bishop Ashton Oldham, Bishop G. Bromley Oxnam, F. W. Rennie and Mrs. Leslie E. Swain—on this problem however, particularly in an ecumenical setting, is a source of strong encouragement.

Even this cursory account of some of the major issues which have raised themselves in the total study, indicate that the recurring theme throughout the four books is the renewal and unity of the church. In each book there is a vigorous criticism of the present thought and life of the church; in each also repeated demand for radical renewal. This is undoubtedly the overarching question which the preparatory study will present to the assembly: can that happen which will bring to the church the new and vigorous life which God is ready to give us?



Shall Free America Adopt Conscription Under The Title "U.M.T."?

Speech of the Hon. Robert F. Rich of Pennsylvania, in the House of Representatives on Tuesday, February 24, 1948

While I have been requested by many people urging favorable action on pending legislation providing for universal military training, I have received many more requests from the district in opposition to H. R. 4278. It truly is a controversial issue; one that requires far more consideration than any that has come to my attention since I have been a Member of Congress. It cannot and must not be pushed through without every possible angle being thoroughly discussed by all members of the Committee on Armed Services. Some of the problems confronting us in this connection may be discussed in the following manner:

Because I realize this is close to the heart not only of all citizens in the Fifteenth Congressional District but throughout the country, it has been and is being given my most thoughtful consideration. However, because of its importance, I feel hasty action most unwise and certainly unfair to numerous groups who are denied the privilege of appearing before the Committee on Armed Services to present their views. In fairness to these groups and individuals, which I also represent, some of whom are members of veterans' organizations, including the American Legion, I think the bill should be given further study. If this is done, all groups will have equal opportunity of being heard. I think you will agree that this is the American way.

Although I have heard and read many statements pro and con on the subject of compulsory peacetime military training, I have neither heard nor read sufficient logical reason for the program, which, in the final analysis means regimentation of our youth—the first step to dictatorship. UMT is unquestionably undemocratic. It could be used to keep a clique in power. It is a complete departure from free thought. If half our population—our males—are in service, they become completely indoctrinated and propagandized into thinking any line the Government throws out. Then these minds can be molded and manipulated at will by those in power. It is not the physical training so much that is objected to. It is the immoral belief that force makes right and the stifling of youth's ability to think for himself.

As someone so ably expressed it in his case against UMT, "Let's keep the United States free." He said:

"Universal military training makes war. It does not prevent it. Universal military training wastes lives. It does not save them. The whole philosophy of universal military training is bad. It treats a man as only a machine to stop enemy bullets. With such a vast supply of manpower at their disposal the leaders

Mr. Rich is a Methodist Layman

of such regimented countries do not hesitate to waste millions of lives on the field of battle. Our idea in the United States is to save lives, not waste them."

Ask yourself the following questions:

First. Did universal military training in Germany keep Germany from going to war?

Second. Did universal military training keep Hitler from invading Poland, Holland, Denmark, Belgium, Norway, France, Russia, north Africa, and so forth?

Third. Did universal military training in Japan keep Japan out of war?

Fourth. Did universal military training keep Japan from attacking Pearl Harbor?

Fifth. Did universal military training help Germany and Japan to win World War II?

Sixth. Did universal military training in France keep France from being invaded?

Seventh. Has universal military training in Europe kept the peace, prevented wars, and saved lives?

Our military leaders admit there is no defense against the atomic bomb and little against chemical warfare except a powerful air force.

I have read a very fine editorial in the February 14 issue of *Labor*, part of which follows:

"This newspaper is for defense which will insure our land against any attack, but believes peacetime conscription will weaken instead of strengthen us.

"In that opinion, we are supported by all history, and by many able army and navy officers who dare not speak out publicly, because they have been 'muzzled' by a few 'brass hats' at the top, and by the administration."

One of the Nation's leading military alysts is credited with saying: "It is not c thinking to believe that compulsion will successful in traditionally free and str America." This statement nullifies the r tary necessity argument of the conscript ists. To use this un-American approach w mold America into the European pat which has ended in failure and destruc Look what happened to every nation had compulsory military training. Wher the proud and arrogant Mussolini? Whe his powerful army of conscripted you young men and women? Where is H and the mighty military machine he so fully trained? How about France's Ma Line? We have only to look at their shat countries for an answer.

Also there is the expense to consider timated by the War Department as the 6 months' cost it would amount to $1 000,000 additional taxes. There is now spent every day in the year by the U States Army and Navy $27,200,000 a Compare this to the $25,000,000 being for 1 year by 55 countries for the ge budget of the United Nations.

It is estimated that UMT will cost us billion a year in addition to the present tary establishment. How can we add burden to a heavily burdened treasury? ask that you stop to think how much foreign aid has been costing and wil tinue to cost the American taxpayer. do not keep this Nation solvent, how a going to finance existing obligations, as maintaining the strongest air forc navy in the world, together with an ad professional army; care for the veteran tribute to old-age pensions; pay the i on the great national debt and opera Government? We might ask ourselves functions of government could be elin in order to have a balanced budget. spending by our National Governmen far beyond any peacetime expenditu the United States. It is imperative t cut down. By this I do not mean t must not keep ourselves in readine must do this without jeopardizing t vency of our Nation.

The question of peacetime compulso tary training—regimentation of our is grave and serious. This decision asked to make. I pray with my who and soul that I shall make the righ right in the sight of my God and science.

Let us now look at some of the pr of H. R. 4278, for through legislati we adopt, not glorious generalities, cific laws. And sometimes certain pr or certain loopholes turn out to b

st importance. It is not like wartime ive service, for that was temporary while is intended to be permanent. Selective ce was selective, taking only the number orized by Congress on the basis of need monstrated by the War Department and ting them in the way least likely to dis- family life and our national economy. tive service was never universal, never designed to take everyone. But this is to niversal. Selective service took them for period of the war emergency and a few ths more. This bill would take them for ndeterminate period of years, not 6 ths or 1 year.

is bill of 77 pages—H. R. 4278—has attractive provisions and speaks of ing on the highest possible moral, re- s, and spiritual plane. But let us leave glittering generalities and get down to fic items and provisions.

e oath which the trainee is required to is not to defend and support the Con- ion of the United States, nor to obey its as you might expect. But the trainee take an oath to obey the President of United States and the orders of the of- appointed over him.

w long is the period of training under bill? Some say 6 months. Some say 1 But examine what the bill says. After irst 6 months of training the boy has ternatives before him. Of course, he may or one he wishes. But there is no as- ce that he will get the one he requests, bviously all could not be permitted to the same alternative. He will have to accept the one for which he is considered fitted and for which the quota is not filled. He will, in other words, take what is given him. Now, only 2 of these 10 alternatives even seem to have a definite time limit. The period of service under most of them is, in the words of the bill, "for at least such period as the President may prescribe." There is no place in the bill where it specifically states the definite length of training or the amount of service required, before the trainee is entitled to step up and say, "I have met the requirements; now I want my honorable discharge." Let me say again, the trainee goes in for an indeterminate period of training and service, the length to be decided by the whim of the military, or of the President.

The bill provides for an elaborate system of courts. I read that the right of the accused to obtain witnesses for his defense may be denied by the appointing officer when it appears that the expected testimony is neither material nor necessary, or that the desired witness is not reasonably available, which means a suspension of much of the protection assured to each of us under the Constitution.

I find that any trainee who, on any pretense, strikes any officer including the lowest grade of noncommissioned personnel over him, or draws a weapon or offers any violence, may be fined $2,000 or sentenced to a year in prison, or both. And in the next paragraph, I find that any trainee who attempts to create or begins, excites, causes, instigates, encourages, or joins in any collective insubordination, and so forth, may get the same prison penalty. Collective insubordination is defined as any concerted action in the nature of a slowdown, sit-down, walk-out, picketing, or boycott tending to hinder or impede training. Now, knowing boys, I am aware that boys are sometimes guilty of at least a slowdown.

I find that even civilians not even connected with the training program who, "knowing, or having reason to believe that such collective insubordination is about to take place" must immediately inform the proper military authority or be subject to fine and prison sentence.

I sat in church Sunday morning as the organ pealed its glorious notes. Soon I heard the tramp, tramp, tramp of the choir as they came down the center aisle in their robes of white and scarlet trim. The organ continued to play and the choir of mixed voices sang gloriously, "Onward, Christian soldiers, marching as to war, with the Cross of Jesus going on before." It was enthusiastic; it was inspiring; it was glorious. Would that we had thousands and thousands of choirs, and 100,000,000 Americans each Sunday in the church of their choice, singing that battle hymn all over our land. We would rid our land and the world of communism. There would be no need to send dollars by the billions to foreign lands to militarize them. Instead we would send Christian missionaries and emissaries of good will, with supplies of food and clothing. Soon those in foreign countries would also sing "Onward, Christian Soldiers," and all armies could disband, give their time and talents to making the world Christian, where peoples live together and work together as brothers.

Until men have the love of God in their hearts, that will never happen. If the United Nations Assembly would open their meetings by asking Divine Providence to guide their efforts, they would have a better chance to succeed. As it is they depend upon the strength of man entirely. Man cannot succeed until he joins up with God, works with God, and worships God. With God all things are possible. Without Him nothing is safe and secure.

Before approving universal military training as suggested by the administration-sponsored bill, stop, look, listen, and pray. When the time comes to vote on UMT, I ask divine guidance that I may vote for the best interest of humanity and country.

Understanding Of Communism

It is critically important for the American people and the American churches to understand communism, what it stands for, and what it plans, and the reason for its apparent successes, in the opinion of Dr. Ralph E. Diffendorfer, executive of the Board of Missions of The Methodist Church, whose missionaries are in contact and in conflict with communistic teaching in both Europe and Asia.

"We cannot combat communism by getting mad at Vishinsky's speeches," he says. "We Americans especially need to understand the ideology and force that is making itself felt today in all the world. Unfortunately we do not understand it, and if we try to we are accused of being proponents of it. What is being attacked in communism is the presupposition that lies at the base of all religion —that there is a God in the universe. Unless the church can meet this issue it cannot last long. The world is not interested in denominationalism, in the things that divide us, in denominational eccentricities. The issue is whether or not God and Christ are able to meet the needs of men. All our churches must have a united message for the world today. We must not substitute the channels for the message."

cellaneous Advertisements

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Would Admit Japanese

Church leaders in the United States and in Europe have long been critical of the refusal of Allied Military authorities in Japan in refusing to permit Christian church leaders, Christian students and others from that country to visit America and Europe, attend interchurch conferences, pursue studies in Western universities, and in other ways come in contact with Christian and democratic world points of view. The loss to Japan is noted in the fact that in coming world church conferences this summer, almost three years after hostilities have ceased, Japanese Christians will not be represented.

In view of this situation, the Foreign Missions Conference of North America has appealed to the American and Canadian governments (and through the International Missionary Council to other governments) "to quickly secure relaxation of this discriminatory and harmful regulation which prevents the Japanese only of all erstwhile enemy peoples from departing from their native land." Some church agencies hope soon to be able to bring Japanese Christian leaders on scholarships to America for studies in leading colleges and universities.

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Christian Education Gives Prizes Too

(Continued from page 272)

for Dollars." The question, having to do with music, sport, history, biography or what-have-you, is asked in the midst of a variety of advertising slogans. Probably thousands of persons rush to encyclopedias, dictionaries, history books, etc. to have the answer ready in case the phone call should come to them. The prize money increases each day until the question is answered. Can we extend a friendly invitation to attend church school with the assurance that "Christian education gives prizes too?" If we think it can be done easily, we are in for quick disappointment. These prizes can't be indicated by a ribbon, a wreath, a dollar or a badge. Like still waters, the prizes of Christian education run deep.

The prizes of Christian education are found both in process and in achievement. We court disaster by doing one kind of activity to achieve another kind of goal. The achievement, regardless of our wishes, will be conditioned in its character by the process which attained it. Grapes, said a great teacher, can never be expected by the thistle process. As Christians we proceed on the fundamental assumption that the divine life is active within us in both the process and the achievement of "the goal of the prize of the upward call of God in Christ Jesus."

The prizes of Christian education are varied and as real as life itself. There is no area of experience they cannot permeate. They are redeeming and transforming. Through them life can be joyous and satisfying. In days of uncertainty and fear, mistrust and suspicion, the human heart longs for no greater prize.

JOYOUS AND SATISFYING

Christian education offers the prize of joyous and satisfying living because it provides perspective and pattern. It not only with the history of the Christian tra but it brings current personal and soc lationships into focus. It helps to fit experiences of success and failure, gl and sorrow, good and evil into a mean pattern. The interest of working on saw puzzle comes not from its ease ficulty of solution, but from the fact design and meaning. Joyous living is matter of easy hilarity. It is a feeling of ness—that one's life makes sense—an wholeness is the divine design for The big step toward this prize comes the whole family participates in the ch program of Christian education. No agency under heaven provides the "s to "turn the heart of the fathers children, and the heart of the child their fathers" as does the church. Fro sery child to octogenarian the church t Christian education provides a way of ship by which maturity, youth and hood gain a common perspective.

Thus seeing Christ and dedicating selves continuously to him, they ha ceived the prize of Christian educa is comradeship with him "who for that was set before him endured the and of whom it was written "and H see the travail of His soul and be sat

The Waldensians And Religious Freedom

(Continued from page 279)

condition of juridical inferiority muc noticeable than the preexisting "tole Thus under the republican governm democratic climate for Italy, the r minorities insist that it is absolutely n and urgent that these differences o ment be wholly abolished. Under t government, confused as it is, the Pro will proclaim that the State and its lav provide equality of rights and pr among all its citizens, regardless of ligious convictions or faith they prof

For Protestant Italy there is only a r and not a pluralistic concept of liber sense that there exists this or that f Freedom is one. All others are diffe pects of the unique freedom of religio has been incorporated in the *Four Fr* Freedom of worship, this indeed, is t important now to be attained. The ness of human personality, its sensibi its responsibility, can be achieved on men learn to regard this high freed Protestants there know that only wh is freedom of worship can they hop the germination of all other subsidia doms. If "historia est magistra vita find its valid demonstration in the ex of all people. The nations which ha tioned freedom of conscience are t civilized and prosperous, while th

a repressive system have been the most vard, indeed, the most uncivilized na-

is being the situation in Italy, it must id that our brethren there need the as-ce of our continued prayers and our ble assistance. Let us all who share their and conviction feel a real sense of mis-ry responsibility. Schools, churches, and tals, and orphanages definitely need our rt.

Turin, the Institute "Degli Artigianelly si" (Little Waldensian Artisans) where g men go to study and learn a trade, assistance. The Waldensian Hospital urin also, which was greatly damaged mbs, has been partially rebuilt and the suspended because of lack of money. Ellio Eynard said, "We need 1,500,000 (about $3,000) to complete all the in-work and to equip the hospital with necessary beds, not counting the surgi-quipment."

se are only a few of the many immedi-needs. Schools and other institutions do wonders if more resources were ble. At Orsara di Puglia, a community 000 people, where there are only about Waldensian families, the interest has for a Waldensian elementary school. the Roman Catholics have promised to their children there because they know children would learn more in an in-on of that type. The more liberal Cath-having noticed that Protestant children more about religion, are now sending children to the church school and would y much interested in having an elemen-hool started by the Waldensian Board, is cannot be done either because of f resources.

freedom of worship be achieved in ery soon? We do not know just how But we are certain of one thing: the s ripe for "the truth that maketh men What an opportunity for the preach-that eternal truth, the Gospel of Jesus What an opportunity for Christian ion! What a challenge and a mission-sponsibility for us all!

t Is General Conference?

(Continued from page 267)

units of government and organization church, subject to limitations set by the ution. As illustrating these limitations be noted that the General Conference t change the boundary line between risdictions except with the consent of ajority of the annual conferences of risdictions concerned, or abolish dis-arterly or church conferences. By leg-it may modify the character of any f them but it may not do away with They are established by the constitu-d were not created by General Confer-ence legislation. All annual conferences everywhere in the world are entitled to share in the membership of the General Conference and on a uniform basis. The total membership must be at least 600 and cannot be more than 800. It is now nearer to the latter figure than the former. The expense incurred by holding the General Conference is met from the General Administration Fund which is raised by laying an apportionment upon each pastoral charge. From this same fund many of the agencies created by and responsible to the General Conference are likewise supported. The benevolence boards and agencies get their money from the World Service Fund and the bishops are supported and their expense of travel and administration paid from the Episcopal Fund. The raising and administering of all of these funds is General Conference business, in caring for which it operates chiefly through its General Commission on World Service and Finance.

The bishops are not members of the General Conference but preside over all its sessions, the conference itself through a committee deciding who shall preside and when. When the conference is in session for business a bishop may address the conference only by its invitation. At a set time early in the quadrennial meeting the Council of Bishops presents a well wrought out and comprehensive message to the General Conference concerning the state of the church. This is then referred in sections to appropriate standing committees for study and recommendations in the form of proposed legislation or otherwise. Elections by the General Conference of members of boards, commissions, etc. are generally upon nomination by the Council of Bishops.

Committees are created and used by the General Conference much as is done in the national congress. Its sessions are always opened with a service of worship conducted by a bishop. Many inspirational services are held in connection with the conference at hours when the body is not in session, for the benefit of visitors and members not employed in committee work. A *Daily Christian Advocate* is published by the conference containing a complete account of its doings and is available to all who will subscribe for it.

O Union Strong and Great

Ezra the Scribe

1. And the Lord sought to draw the people called Methodists together in one body for the world was coming upon evil days.

2. When the adversary heard this he went among them to cast fear in their hearts.

3. He said unto the South, beware for the Yankees seek to rule over you.

4. And he said unto the North, beware of this union for the South will seek all the high offices.

5. And unto the West he proclaimed that the East cared naught for them because those in authority could not think west of the Mississippi River, yea even the Hudson.

6. Then he came to the East and said, You raise all the money and behold it is spent in the West.

7. And he said unto each, arise now and protect your interests.

8. Now the adversary was greatly pleased for there was great confusion among the people called Methodists.

9. And it came to pass in the reign of Roosevelt that the three great bodies of Methodists assembled themselves together in the valley of the Missouri.

10. And when they had met together they sang that there was no East or West, no South nor North, and the church had one foundation.

11. With cymbals and high sounding cymbals they shouted so all the multitudes could hear: "The Methodists are One People."

12. Then they took a vote which divided themselves up into six Jurisdictions.

13. While the multitudes wondered the adversary laughed at the division fear had wrought.

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Headlines in Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, N. Y.

The United States was urged to reject any appeasement of Russia by Judge Samuel I. Rosenman. Speaking at a dinner which climaxed the inauguration of Dr. Nelson Glueck as president of Hebrew Union College, Judge Rosenman said that appeasement is not the way to peace.

His remarks are of importance because he serves as a special adviser to President Truman. His speech was made on Monday and it carried almost the same emphasis that President Truman's speech made before the Congress on Wednesday—just two days later. As you recall, the President called for passage of the European Recovery Program without delay; the passage of legislation calling for Universal Military Training and the revival of the Selective Service Act.

In view of the fact that the churches have been almost unanimous in their condemnation of Universal Military Training it can be expected that President Truman's speech will arouse considerable editorial comment. However, with regard to the European Recovery Program the churches have been in hearty accord with the President.

Quite in contrast to what might be interpreted as a firm policy with Russia was a plea that "a fresh attempt should be made to break down tension between Russia and the United States." This plea came from the Peace Commission of The Methodist Church. Affirming the conviction that war between the two countries can be avoided, the Methodist Peace Commission said, "Our worst menace is a spirit of hopelessness and suspicion. Our real security is in understanding and tolerance of different points of view."

However, the Methodist statement refused to take an easy view of the problem for it continued, "We do not underestimate (the difficulty) of this task but the alternative of war is so awful to contemplate that we are convinced that a fresh and continuous attempt must be made at once."

This attitude, by the way, was echoed in President Truman's speech this week when he said, "The door is open—and always has been open—for any nation which seeks peace." And if you recall, the President gave special emphasis to the words "any nation" in order that it might be clearly understood that he meant Russia.

Endorsement of President Truman's civil rights program by the Texas Council of Church Women has resulted in the withdrawal of the Dallas Women's Auxiliary of St. Matthews Episcopal Church. The withdrawal was on the grounds that the church council had entered the field of politics.

Another Texas reaction was voiced by 500 women of Marshall, Texas who said the Texas Council of Church Women was trying to use the church in politics.

In almost all other sections of the south the church has supported the President's civil rights program.

Good Friday will be observed with an increasingly large number of cities giving encouragement to religious devotionals from noon until three o'clock. In Toledo, Ohio has formed a joint committee for a more reverent observance of the day. While stores will not be closed in that city, the theatres have announced that they will suspend activities from noon until three.

In Chicago, on the South Side, almost all stores and factories will be closed. The same pattern will prevail in San Francisco. Good Friday in the nation's capital will be observed by more than 150 churches.

In Albany, Schenectady and Troy the observance of Holy Week is being given great attention, and in most instances provision is made for workers who wish to attend religious services on Good Friday during working hours.

The strike of packing house workers in Chicago was supported by the Most Rev. Bernard J. Sheil, senior auxiliary bishop of the Roman Catholic Church there.

He said, "The meat packers, I regret to say, seem to be a generation behind the times. Their profits for the past year make their present position untenable." He als that the union's offer to arbitrate thei is "one point of a mass of evidence p their sincerity and the justice of the tion." In the opinion of the bishop, government should issue an injunc should be not against the workers but the meat packers to force them into tive bargaining." The strike is suppo the Back of the Yards Council, a com organization of the stockyards area, of Bishop Sheil is honorary president.

One of the most patient works wrought in the world today is the one seeks to enlist the Eastern Orthodox into the World Council of Churches. ing in Geneva this week, Dr. W. A. Hooft said that he would like to clea the impression that the World Cou Churches is a western movement. He World Council of Churches will seek the interests of Christendom as a w respective of political considerations.

This is clearly an invitation to the branch of the Eastern Orthodox Ch assume membership with the other when they meet next August to World Council.

Inter-racial history was made the o in Trenton, New Jersey where men the Calvary Baptist Church and the Shiloh Baptist Church participated in the Sacrament of the Lord's Suppe than 400 persons shared in the sa This Lenten observance grew out of associations of the two churches inv

Notice Of Annual Meeting

of the

PREACHERS' AID SOCIETY OF THE NEW ENGLAND ANNUAL CONFERENCE OF THE METHODIST CHURCH

The annual meeting of the Preachers' Aid Society of the New England Annual Conference of The Methodist Church, at which corporators, annual donors and life donors may be present, will be held in the Directors' Room of the Day Trust Company, fifth floor, 111 Devonshire Street, Boston, Massachusetts, at 3:30 p.m. on Monday, the twenty-ninth day of March, 1948, for the purpose of the election of officers and corporators for the ensuing year; acting on the reports presented; acting on proposed amendments and changes in the Foundation, which will provide for the establishing of an Investment Committee and setting forth its powers, setting forth certain powers of the Treasurer, changing the requirements for calling special meetings, providing for a quorum, eliminating the word "Episcopal" in certain articles, adding to the purposes, and changing the numbers of certain articles; and for the transaction of any other business which may properly come before the meeting.

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urches Stage 'Blackface' ow

RINGFIELD, Mass. (RNS) To show to the munity the "foolishness" of the belief racial consciousness is engendered by ckface" minstrel shows, East Congrega- al Church and Bethel AME Church have ed forces to produce a minstrel show, both white and colored members in the

he Rev. Donald A. Simpson, pastor of Church, said it will show, too, that both e and colored men can "appreciate the strel show as part of the folklore of the rican people."

e added that the two churches—East rch is a white congregation, and Bethel, red—are not separate groups in the ven- "but are a single group of Christian le working together."

hop Fjellbu In Boston

he churches of all countries must stand ther to combat all powers that violate eternal values and human rights, Nor- 's famed Bishop Arne Fjellbu, outstand- Protestant leader of the world, said last k at the third annual ecumenical service he Boston Council of Churches at Trinity rch, Copley Square.

"We will have to stand as one church amid the churches," said Bishop Fjellbu, who was one of the strongest leaders of the Norwegian resistance movement during the German occupation.

He said that he did not urge the elimination of divergencies as confessional churches because every denomination has to make its contribution and be faithful to its own confession. "As confessional churches we can together strengthen the message of the one church," he pointed out.

The service began with an impressive processional in which more than 200 Greater Boston clergymen, robed in cassocks, surplices or academic gowns brightened by brilliant hoods, took part. The bishop was escorted to the chancel by the Rev. Frederick C. Lawrence, rector of St. Paul's Episcopal Church, Brookline, and Boston Council president.

Bishop Fjellbu said that the Christian church today has a very great responsibility. "We won the war but we did not save the values we fought for. They are in peril also today. The church always has the responsibility to give the same message about these eternal values and to strengthen the faith in the victory, because it has its anchorage in God himself, in the death and resurrection of Jesus Christ. The world today is in great need of this message, the only message that gives real hope.

"During the occupation, the church in Norway had contact with the whole population because it was faithful to the Christian message. We are facing the same situations today as we did during the war because the values are in peril," he said.

Bishop Fjellbu is currently making a tour of the United States at the invitation of the American committee for the World Council of Churches to interpret the European situation and to help prepare for the meeting of the world assembly in Amsterdam, Holland, in August.

Among those participating in the service were the Rev. Dr. Isaac Higginbotham, executive secretary of the Massachusetts Baptist Convention and president of the Massachusetts Council of Churches; the Rev. Dr. Frank Jennings of Newton, executive secretary of the Massachusetts Council; and the Rev. Milton V. Gustavson, pastor of the Trinity Lutheran church of Somerville, who is Boston representative of the New England Conference of the Evangelical Lutheran Augustana Synod.

A feature of the service was special music by the Greater Boston Interracial Choir, comprised of high school and college age youth of Baptist churches, who represent more than a score of different nationalities.

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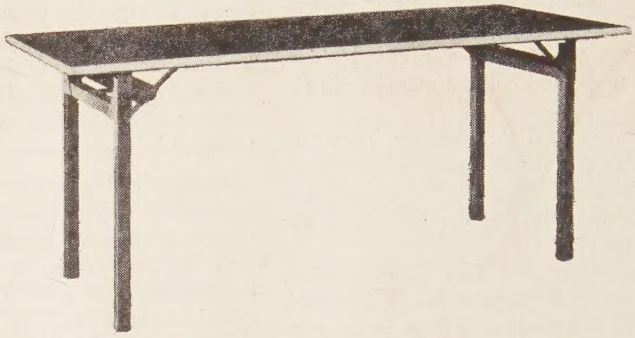

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